The Origin of the Name Pharaoh

Evidence from Historical Linguistics and the Amarna Period

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Version 22 – March 2026
DOI:https://zenodo.org/records/18893450

Abstract

This research establishes a groundbreaking historical and linguistic paradigm: **'(Pharaon / Firaun)' is a personal Proper Name, not a Title.** It demonstrates that the name is not derived from the administrative term (Per-Aa); rather, they represent two distinct linguistic entities belonging to different phonetic paths and eras.

The evidence presented identifies Akhenaten's unique coronation name (**Nefer-kheperu-re Wa-en-re**) as the sole phonetic source matching the structure of '(Pharaon / Firaun)' (as preserved in Arabic, Aramaic, and Herodotus). **Crucially, this is corroborated by decisive archaeological evidence from the Amarna tombs (Davies, Vol. IV, p. 30), revealing that the King's throne name was systematically fragmented into its constituent phonetic units—'Nefer' and 'Ua-en-ra'—used independently as proper identifiers in liturgical contexts.** This vernacular fragmentation provided the essential 'Nun (n)' and the phonetic prefix that consolidated into the proper name through the laws of Phonetic Erosion.

Supported by Cuneiform records (**EA 9**) and Herodotus's 'Nu' fingerprint in *Pheron*, this discovery solves the mystery of the missing 'N' in traditional Egyptology. It reveals that the transformation of this specific name into a general title (**Phara-o**) was a result of 'Forced Phonetic Alignment' and a historical conflation that occurred when non-Egyptian rulers (Libyans, Assyrians) misinterpreted the administrative term *Per-Aa*. This misinterpretation subsequently led to the phonetic distortion found in the

Hebrew and English paths (as documented in the *Chicago Assyrian Dictionary, Vol. 12*), where the 'N' was dropped to match the late administrative term.

By distinguishing between the **Authentic Proper Name (Pharaon/Firaun)** and the **Distorted Title (Pharaoh)**, this work finally bridges the gap between ancient Egyptian records and Semitic memory. Furthermore, this phonetic discovery provides a robust foundation for examining the striking correspondence between the historical descriptions of the Pharaoh mentioned in the Holy Quran and the established facts concerning Akhenaten's reign, identifying him as the historical figure behind the name.

Keywords: Pharaoh, Akhenaten, Amarna Letters, Amarna Tombs, N. de G. Davies, Historical Linguistics, Ancient Egypt, The Origin of the Name Pharaoh, Nefer-kheperu-re, Wa-en-re, historicalfaith, Firaun, Pharaon, Etymology, Phonetic Erosion, Herodotus, Pheron, Meryra, Cuneiform, EA 9, Egyptology, Philology.

Is the origin of the word "Pharaoh" actually (Pr-ʿ3)?

In this research, I reveal—through the principles of **Historical Linguistics** and **Comparative Philology**—how the traditional attribution of "Pharaoh" to the administrative term *(Pr-ʿ3)* is a result of a historical and phonetic conflation. I demonstrate why Akhenaten's coronation name (**Nefer-kheperu-re Wa-en-re**) is the only authentic phonetic origin of the word **(Pharaon / Firaun- فرعون) (as preserved in Arabic, Aramaic, and Herodotus)**, and how this discovery solves the long-standing mystery of the missing 'Nun (n)' found in traditional Egyptological interpretations.

Research Methodology and the Deciphering of Phonetic Paths:

I provide definitive evidence derived from three primary axes, proving that history witnessed **two divergent phonetic trajectories**:

1. **The Authentic Path (Pharaon / Firaun- فرعون):** Derived from the "Comprehensive Phonetic Erosion" of Akhenaten's coronation name. This path preserved the terminal **'Nun (n)'** from the segment (*Wa-en-re*), which survived in the Semitic memory (Arabic/Aramaic) and early Greek oral traditions.
2. **The Distorted Path (Phara-o/Pharaoh):** Derived from the administrative title *(Pr-ʿ3)*, which was misinterpreted as a royal title by non-Egyptian rulers (Libyans and Assyrians). This "title-based" path—lacking the 'n'—was transliterated by late Assyrian scribes as (*Pir'u*) and subsequently adopted by Hebrew scribes, leading to the phonetic distortion found in the Hebrew and English versions.

Material Evidence and Scientific Foundations:

- **International Cuneiform Documentation:** I bridge the gap through the Amarna Letters (e.g., EA 9), where international kings addressed Akhenaten by his phonetic name (**Naphu-re-ia**) while the term *(Pr-ʿ3)* was entirely absent as a title. This proves the international identity of the King was "proper name-based," not "title-based."
- **Herodotus' Testimony as a 'Linguistic Fossil':** I rely on Herodotus as the earliest recorder of Egyptian oral tradition. His documentation of the name **'Pheron' (Φερων)**—specifically using the Greek **nominative**

"Nu"—confirms that the 'n' was an inherent part of the King's name, not a later addition.

- **Phonetic Laws of Erosion:** Based on the works of **Antonio Loprieno and Adolf Erman**, I demonstrate how the long throne name collapsed into the phonetic core (**Ph-r-on**), a trajectory mirrored in documented Egyptian linguistic evolutions.

By distinguishing between the **Proper Name (Pharaon / Firaun - فرعون)** and the **Distorted Title (Phara-o/Phara-oh)**, this research finally bridges the gap between ancient Egyptian records and Semitic memory, confirming that Akhenaten is the historical figure behind the name.

"Firstly: The Quranic Context and the Historical Mystery" :-

The Holy Quran recounts the story of two kings who ruled ancient Egypt :-

One of them is referred to in the Quran as **"the King,"** the ruler of Egypt contemporary with Prophet Joseph (peace be upon him).

The other is the ruler contemporary with Prophet Moses (peace be upon him), and he is called **(Pharaon / Firaun - فرعون)**

"In the Holy Quran, the term **(Pharaon / Firaun - فرعون)** is uniquely used as a specific reference to the contemporary ruler of the Prophet Moses. Unlike other ancient titles, the Quranic narrative presents **(Pharaon / Firaun)** in a way that suggests it functioned as a distinctive identifier for this individual.

This creates a fascinating linguistic challenge: If the archeological record shows **'Pharaoh'** was a title **(derived from *Per-Aa*)**, why does the linguistic and religious tradition treat it as a proper name?

My research bridges this gap. By utilizing the rules of historical linguistics, I demonstrate that **(Pharaon / Firaun)** is not just a title, but a phonetic mutation of a specific coronation name—**Nefer-kheperu-re**—which underwent a process of 'Phonetic Erosion' (as documented by **Adolf Erman**). This explanation aligns

the Quranic usage with the phonetic reality of the 18th Dynasty, solving a puzzle that has lasted for millennia."

Secondly : The names of the ancient Egyptian kings, and did any of their names contain the word (Pharaon / Firaun)? :-

It is known that the Egyptian kings had five names, one of which was their coronation name. And yes, one of the kings did have the word **(Pharaon / Firaun)** in one of his names, as we shall see, God willing.

- **1- The ancient Egyptians used to shorten their names when they spoke:**

"The written name was not necessarily pronounced in full in daily speech. A prime example is King **Khufu**, whose name is a shortened version of (**Khnum-Khufu-wy**). This phenomenon of 'phonetic abbreviation' is a well-established linguistic tradition in Ancient Egypt.

As documented by **Adolf Erman** in his book ***Life in Ancient Egypt*** **(1894, p. 162)**:

> *With adults also we find similar familiar abbreviations of long names.* ***Pepy-ded'e****, Pepy endures is abbreviated to* ***Ded'e****, endures.* ***Amendadat*** *and* ***Sebekdadau'e****, The gift of Amon and Sobk bestows me often become* ***Dadat*** *and* ***Dadau'e****, Gift and Bestow me ;* ***Nebet sochet-ent-Re****, the Mistress of the field of Re, is curtailed to Nebet, 'mistress, etc.*
>
> https://ia904504.us.archive.org/18/items/lifeinancientegy00ermaiala/lifeinancientegy00ermaiala.pdf

This confirms that the Egyptians habitually curtailed lengthy names for brevity, which supports the hypothesis that Akhenaten's complex throne name was similarly abbreviated into the phonetic form known as **(Pharaon / Firaun)**

- **2- The Structural Uniqueness of Akhenaten: The Sole Phonetic Signature of (Pharaon / Firaun)**

"Among hundreds of Egyptian monarchs documented in the comprehensive handbook of royal names **(Von Beckerath, 1999)**, King Akhenaten uniquely possesses the only name that encompasses the full phonetic cluster of the word '**(Pharaon / Firaun)**.' While kings traditionally held five formal titles, the Coronation Name (**Nefer-kheperu-re Wa-en-re**) remained the most significant politically and religiously. As analyzed in the study of royal titularies **(Leprohon, 2013)**, this name—alongside the birth name—was the only one consecrated within a royal cartouche to represent the king's unique identity. Applying the principle of 'phonetic abbreviation,' Akhenaten's name is the only one in history to structurally unify the components (**Phar - Ra - On**).. In other royal names, if 'Ra' is present, 'Phar' and 'N' are missing; if 'Phar' is found, 'Ra' and 'N' are absent. This exclusive convergence identifies Akhenaten as the sole historical figure from whose name the 'Proper Name' **(Pharaon / Firaun)** was derived."

Figure 1 *:"The coronation name of Akhenaten (Nefer-kheperu-re Wa-en-re) showing the phonetic elements of the word (Pharaon / Firaun)"*

Credit: The Metropolitan Museum of Art, Open Access, 05.3.1

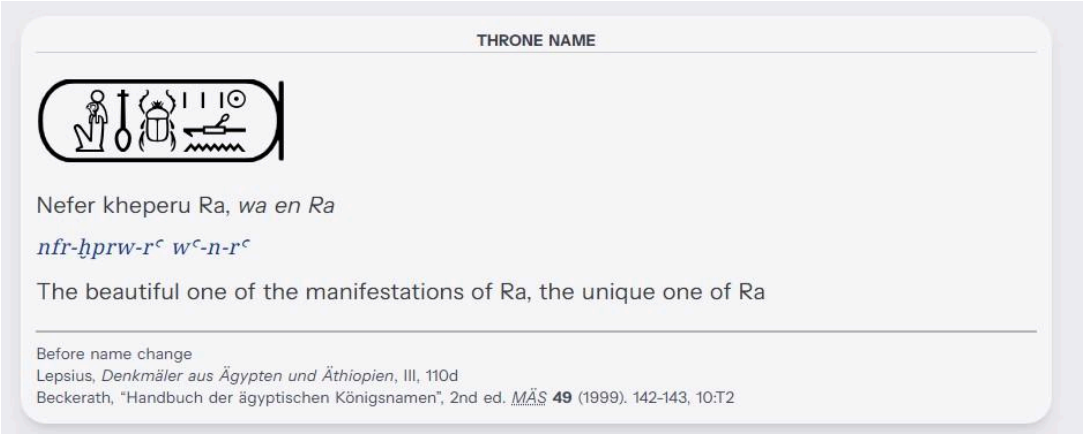

Figure (2): *The Throne Name Containing the Phonetic Elements of "Pharaoh".This cartouche illustrates the presence of the primary phonetic components that form the name (Pharaoh). It contains the segments (Nefer -> Fer), (Ra), and (Wen/Ua). Through the process of linguistic consolidation and the shedding of middle syllables, these core elements merged to create the definitive proper noun: (Pharaon / Firaun)*

Archaeological studies have documented the specific shifts in the king's titles **(Reeves, 2001)**, confirming that the coronation name (**Nefer-kheperu-re**) is the primary identity that occupied the royal cartouche. A comparative analysis of the royal names across different eras reveals a distinct phonetic absence:

- **For example:**
- **The Old Kingdom:** The syllables **(Nefer)** and **(Ra)** were common (e.g., *Neferirkare*), yet the syllable **(Oon/En)** was entirely absent.
- **The Middle Kingdom:** While the syllable **(Ra)** prevailed, both **(Nefer)** and **(Oon)** were absent, with only five exceptions that included *Nefer* and *Ra* but lacked the final *Oon*.
- **The New Kingdom (Excluding Akhenaten):** The names of the great monarchs of this era lack this phonetic combination:**Thutmose III (Men-kheper-Ra):** Lacks both *(Pher/Nefer)* and *(Oon)*.**Amenhotep III (Neb-maat-Ra):** Lacks both *(Pher/Nefer)* and *(Oon)*.**Ramesses II (User-maat-Ra):** Lacks the *(Pher)* syllable and does not end with *(Oon)*.**Merneptah (Ba-en-Ra):** Lacks the explicit *(Pher/Nefer)* syllable.

Conclusion:

While these phonetic components remained scattered throughout thousands of years of Egyptian royal history, they never converged structurally to form the verbal signature of **(Phara-on)** except in the coronation name of Akhenaten.

This renders him historically unique as the sole bearer of this 'Proper Name' **(Pharaon / Firaun)**, a conclusion supported by the absence of this composite structure in the standard corpus of royal names **(Von Beckerath, 1999; Leprohon, 2013)**."

"If these kings are not (Pharaon / Firaun) in name, where did the name come from?

3-The "Pharaoh/ Pharaon" Code: How Linguistic Erosion Carved a Monarch's Name :-

The term **"Pharaoh /Pharaon"** is often mistaken for a mere generic title. However, through the lens of historical linguistics, it emerges as the final "phonetic signature" of Akhenaten's specific coronation name: **Nefer-kheperu-re**. By applying the laws of phonetic decay documented by the world's leading Egyptologists, we can trace the precise scientific journey of this word.

A. The Vanishing 'N': The Law of Apheresis :-

Why does the 'N' at the beginning of (**N**efer) disappear? This is a documented linguistic phenomenon known as **Apheresis**.

- **The Evidence:** In his seminal work, ***"Ancient Egyptian: A Linguistic Introduction"***, Chapters Three and Four (**Phonology, pp. 38, 40, 41, 43, 51, 52**), scholar **Antonio Loprieno** explains the phonological transition into **Late Egyptian**—the vernacular of Akhenaten's era. He documents that weak consonants and semivowels at the beginning of words tended to undergo **lenition** and were eventually dropped due to a strong **expiratory stress** (pp. 38, 55). This linguistic shift provides the scientific basis for the **Apheresis** of the initial 'N' in (Nefer), facilitating its erosion into the phonetic core (Fer) during rapid or popular pronunciation

- **A Practical Example:** On **page 43**, Loprieno cites the city of **Asyut**, originally (**s3jw. tj**). The erosion of its initial syllables as it transitioned

into Semitic languages provides a blueprint for how long royal names were simplified.

https://theswissbay.ch/pdf/Books/Linguistics/Mega%20linguistics%20pack/Afro-Asiatic/Egyptian/Egyptian%2C%20Ancient%20%28Loprieno%29.pdf

B. Adolf Erman's Testimony: The Neglected 'N' :-

In his foundational book, ***"Egyptian Grammar" (1894)***—the English translation of *Neuaegyptische Grammatik*—**Adolf Erman** identifies the New Kingdom as an era of "orthographic arbitrariness."

- **The Rule:** In **Sections 53 to 55 (pp. 19–21)**, Erman asserts that Egyptian speech began to favor brevity. Specifically, in **Section 55 (p. 21)**, he uses the word **(nfr - Nefer)** as a example, noting that while the final consonants **(f, r)** were emphasized, neglecting the initial **'N'**. Although Erman categorizes this orthographic omission as **"rare"** in official inscriptions, it serves as conclusive evidence of a phonetic tendency. In historical linguistics, if a phonetic drop appears even sporadically in formal writing, it indicates a far more prevalent behavior in the oral/spoken language

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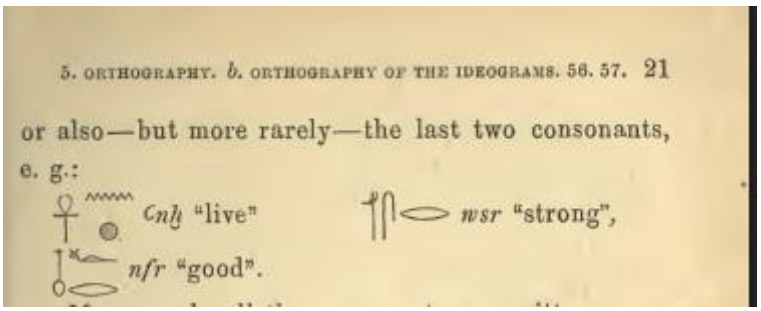

5. ORTHOGRAPHY. *b.* ORTHOGRAPHY OF THE IDEOGRAMS. 56. 57. 21

or also—but more rarely—the last two consonants, e. g.:

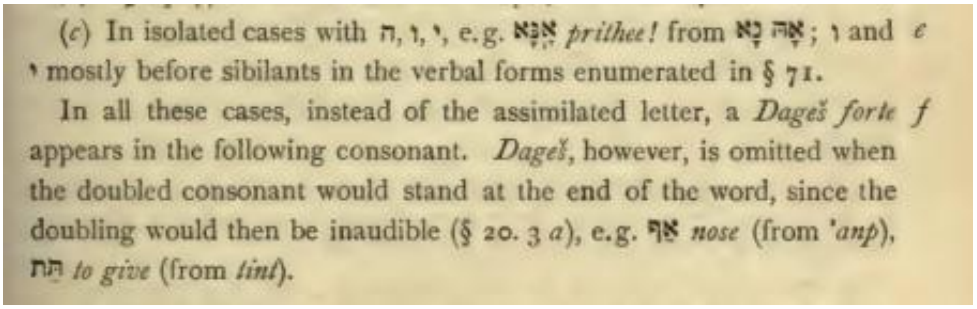
cnḫ "live" *wsr* "strong", *nfr* "good".

Figure 3: *"The image from Erman's book (p. 21, Section 55) documents that the word (nfr - Nefer) was sometimes written relying only on the final two consonants (f, r), while neglecting the initial 'N'. Although Erman indicates that this writing is 'rare' in official texts, it is conclusive evidence that the behavior of dropping the 'N' was present in the Egyptian oral/spoken language, which is the true source of Semitic derivations such as the word '(Pharaon / Firaun)."*

- **C. The Semitic Connection: The "Liquid" Nun :-**

This Egyptian phonetic decay aligns perfectly with Semitic linguistic laws, bridging the gap between Egyptian origins and the Semitic resonance of the name. According to ***"Gesenius' Hebrew Grammar"*** (**p. 30, § 5 d**), the letter **'Nun'** is a 'Liquid' consonant, characterized by a phonetic weakness that makes it "very easily dropped."

- **Standard Omission:** On **page 67 (§ 19.2)**, Gesenius demonstrates this by comparing the word for 'nose': it retains the 'N' in Arabic (**Anp**) but drops it entirely in Hebrew to become (**Af**).
- **The Initial Drop:** Furthermore, **Section 66** confirms that an **"Initial Nûn"** is the first element to be dropped to facilitate pronunciation (e.g., *Nathan* becoming *Ten*). This linguistic dismantling is exactly what stripped the name **Nefer-re-en**, leaving behind the phonetic core that evolved into "**(Pharaon / Firaun)**"



(*c*) In isolated cases with ה, ו, י, e.g. אֲנָּא *prithee!* from אָנָה; ו and *c*
י mostly before sibilants in the verbal forms enumerated in § 71.

In all these cases, instead of the assimilated letter, a *Dageš forte* *f*
appears in the following consonant. *Dageš*, however, is omitted when the doubled consonant would stand at the end of the word, since the doubling would then be inaudible (§ 20. 3 *a*), e.g. אַף *nose* (from *'anp*), תֵּת *to give* (from *tint*).

Figure 4: *The Law of Phonetic Assimilation (Gesenius, p. 67).*
This text illustrates the linguistic rule of the "Liquid Nun" being dropped to facilitate pronunciation. This rule provides the scientific basis for the decay of weak syllables in Akhenaten's long title, allowing the core segments (Ra, Wen, Nefer) to merge into the consolidated proper noun: (Pharaon/ Firaun)

- **4. The Dissolution of "Kheperu": Softening the Gutturals**

The middle segment of the name, (**Kheperu**), faced a similar fate through the "liquefaction" of guttural sounds.

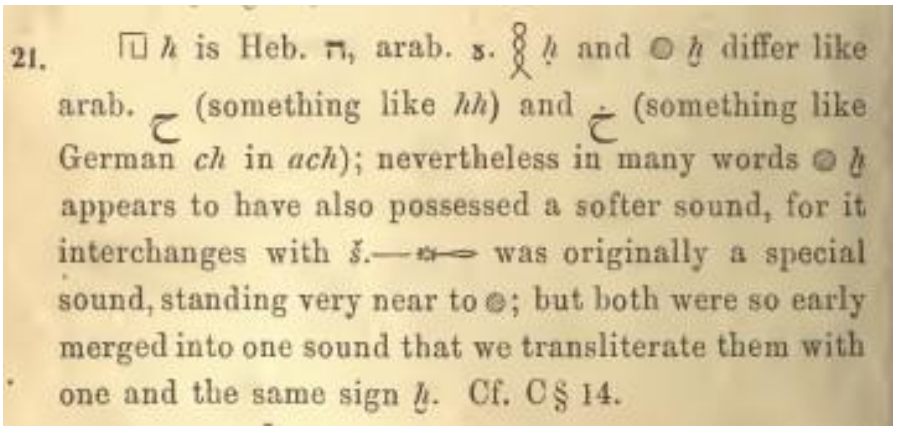
- **Erman's Findings:** was documented The phenomenon of **"Laryngeals"** In (**Neuaegyptische Grammatik**) - ***Egyptian Grammar (1894)***, **Section 21 (p. 8)** and **Section 29 (p. 10)**, Erman notes that the sharp **'Kh' (ḫ)**

merged with the soft **'H'** or was lost entirely. He also documents in **Section 30 (p. 10)** that letters like the **'Aleph' (3)** were "entirely lost" due to verbal abbreviation.

- **The Final Resonance:** Erman establishes a crucial rule in **Section 60 (p. 23)**: the Egyptian tongue tends to emphasize the **Final Consonant** of a syllable while neglecting what precedes it. This linguistic reality dismantled the complex syllables of Akhenaten's throne name, shedding the initial **'N'** and the airy components of **(Wa-en-re)** , eventually condensing the name into its phonetic core: **"(Pharaon / Firaun)"**

Summary of the Linguistic Path :

The transition from **Nefer-kheperu-re** to **(Pharaon / Firaun)** is not a matter of guesswork; it is a natural and documented linguistic path. By following the systematic laws of Erman, Loprieno, and Gesenius, we observe that **"Pharaoh"** was the oral/spoken contraction of a specific king's name—a phonetic reality that the Quran preserved with absolute precision by treating it as a proper name rather than a title.



21. □ *ḥ* is Heb. ה, arab. ح *ḥ* and ◎ *ḫ* differ like arab. خ (something like *ḥḥ*) and خ (something like German *ch* in *ach*); nevertheless in many words ◎ *ḫ* appears to have also possessed a softer sound, for it interchanges with *š*.— ⊶ was originally a special sound, standing very near to ◎; but both were so early merged into one sound that we transliterate them with one and the same sign *ḫ*. Cf. C § 14.

Figure 5: *The Softening of Gutturals and Syllabic Dissolution (Erman,).This text illustrates the linguistic phenomenon of "Laryngeal merging," where sharp guttural sounds like 'Kh' (ḫ) soften or disappear entirely.*

Nefer-Kheperu-Re-Wa-en-Re —(Erosion/Erman laws)—> Phe-ra-o-n.

5- The Phonetic Disintegration of Royal Titles in Popular Speech: From (Wa-en-Re/Ua-en-ra) to (Pharaon/ Firaun):

In his documentation of the inscriptions in the tomb of the High Priest (Meryra I), **Norman de Garis Davies** provides a vivid archaeological witness that supports this phonetic disintegration. On page (23) of the first volume of his work, ***The Rock Tombs of El Amarna***, he recorded a text of a chant by a troupe of female dancers in which the King is addressed by an abbreviated title: **'Ua-en-ra'**. Davies commented on this text in a footnote, stating: "*(11 A title included in Akhenaten's prenomen, but often used separately and without cartouche in prayers and addresses.)*."

It is important to note that while the visual symbol of the god **Ra** was placed at the beginning of the inscription for honorific purposes—as seen in the accompanying relief (**Ra-en-Ua**)—the academic reading followed by **Davies** placed it at the end of the pronunciation (**Ua-en-Ra**) in accordance with classical grammatical rules. However, the language of chants and folk songs naturally tends to break free from these scribal constraints,**leading to the rhythmic omission of the 'Nefer' prefix in this specific context, a phonetic detail I shall fully reconcile through the Cuneiform evidence,** particularly in an era characterized by 'orthographic arbitrariness' and a transition toward the vernacular (as documented by **Erman**).

The evidence for this phonetic inversion lies in the 'rhythmic necessity' of popular chanting, which fuses syllables together; the tongue naturally gravitates toward lead with the most prominent element (**Ra**) to stabilize the rhythm, especially since it dominates the visual field of the public.

Historically, the validity of this inversion is confirmed by its alignment with **Akhenaten's** claim to divinity. While the segment (**Ua-en-Ra**) signifies 'The Unique One, subordinate to Ra' (in cases where pronunciation reverses the writing order for honorific reasons), the pronunciation (**Ra-Wen**) signifies '**Ra, the One/The Existing**' (where the phonetic delivery follows the written sequence). This transition allowed the king to merge his persona into the essence of the deity, making both the writing and the pronunciation, for the first time, a unified declaration of the Divine King's nature.

The logical necessity of the pronunciation (**Ra-Wen**) is manifest in the hierarchical distinction between the King and his High Priest. In the inscriptions of **Meryra's** tomb, the priest describes himself as: «*Spoken by the unique and excellent one... Meryra*» (p. 49), utilizing the segment (**Ua / Unique**) to signify his status as a 'unique servant' in his devotion to his sovereign. However, it is theologically inconceivable that **Akhenaten** would accept the same attribute of 'uniqueness' (**Ua**) for himself, or allow it as his primary designation. Had Meryra been the 'unique servant of the King' and Akhenaten the 'unique servant of God,' the King would have been merely a 'magnified version' of the priest—both being subordinates to a higher power. This was unacceptable to Akhenaten, who elevated himself to the rank of a deity.

Here lies the decisive distinction: while the priest remained within the sphere of 'human uniqueness' (**Ua**) subordinate to his master, the King elevated his title to the level of '**Divine Oneness**' (**Wen / One**) that admits no partner. This phonetic divergence prevented any overlap between the 'priest's subordination' and the 'King's divinity.' Meryra is 'unique' in service, whereas Akhenaten is 'The One' who is worshipped (**Pharaoh**). Thus, the pronunciation (**Ra-Wen**) was not merely a rhythmic necessity for dancers' chants, but a theological imperative to distinguish the '**Essence of the One King**' from the 'oneness of the subjects.' This transformed the formula into a unique 'proper name' (**Pharaoh**) shared by no other mortal.

The evidence is not limited to popular chanting but extends to the '**Official Hymns of Praise'** documented by Davies (**Part I, pp. 49-52)**. These texts reveal an inevitable and sacred '**Acoustic Correlation,'** manifested in the High Priest Meryra's address to the King: ***«Thou art the good ruler who Forms me and begets me ... Thou art the Light by sight of which I live... and I adore thy beauty [Nefer] .... O Ua-en-ra (Ua-en-un), beside whom there is no other [Davies' theological translation; the original inscription reads: the unique one who has no equal]»*** **(Davies, P. 49)**. This invocation of the King's power as the 'creator and shaper of bodies' and 'God of the Nile,' immediately following the praise of his 'beauty' (**Nefer**), is precisely what fused the segments (**Nefer**) and (**Ra-Wen**) into a single phonetic crucible

The developments of the Amarna period did not constitute a 'violation' of grammatical rules, but rather a **'Re-articulation of Phonetic Significance'**

dictated by Akhenaten's intent to claim divinity. While the orthographic convention maintained the visual symbol of the god **Ra** in the lead position for honorific purposes, Akhenaten inverted the **'Logical Structure'** of the name. Consequently, **Ra**, which functioned as a subordinate genitive in the traditional titular formula (**Ua-en-Ra** / The Unique One belonging to Ra), became in the Amarna creed the **'Subject'** and the primary source identified with the King's own persona.

The key to this transformation lies not in the rigidity of grammatical rules, but in the **'Linguistic Meaning and Theological Intent'** behind the utterance. Akhenaten executed a **'Syntactic Shift'** that relocated the name **Ra** from the position of a subordinate **(Genitive)** to that of a sovereign **(Subject)**. This interpretation finds its academic grounding in **Antonio Loprieno's** analysis in his book (*Ancient Egyptian: A Linguistic Introduction*) regarding the **'Identifying Sentence'**. Loprieno explains (pp. 103–106) that this specific sentence pattern mandates placing the **'Specific Subject'** in the initial position of the phonetic utterance to affirm identity.

To illustrate this, we can draw an analogy with the status of a **'Crown Prince'** in relation to the King. When the Prince drafts a document affirming his subordination, he places the title **(The King)** at the top of the line for honorific purposes, followed by his own status of dependency. However, the logical reading and phonetic delivery will place 'The King' at the end of the spoken sentence to express grammatically his role as a genitive (e.g., 'So-and-so is the **subordinate of the King**').

Conversely, should this Crown Prince decide to declare: **'I am the King'**, he would continue to write the title **(The King)** at the lead of the line with the same honorific script, but the **'Phonetic Intent'** would shift radically. The word 'The King' would then be pronounced at the beginning of the phonetic sentence as a **'Specific Subject'** referring to his own person (a state of Sovereignty), making the reading: '**The King** is so-and-so'. In this instance, the monarch has not broken the rules of orthography, but has altered the logical relationship between the words This shift transformed the letter **'N'** from a mere 'Genitive Linker' (expressing dependency in Ua-en-Ra) into an **'Emphatic Marker of Existence'** embedded within the segment **(Wen)** in the Ra-Wen pronunciation, phonetically affirming that Ra is the Subject and the Essence of his own persona. This is

what a phenomenon Loprieno terms **'Functional Reinterpretation'** of pronunciation (p. 55).

This is the precise description of Akhenaten's maneuver. While he inscribed the symbol of **Ra** in the lead as a protocolary convention, the traditional pronunciation (**Ua-en-Ra**) placed it in a category of dependency. However, upon declaring his divinity, he did not alter the 'writing' of the word, but rather inverted the 'Phonetic Structure' to align with **Ra's** visual precedence. Thus, the pronunciation became (**Ra-Wen**), a declaration that '**Ra is I, the One/the Existing**'. Consequently, the lead pronunciation of **Ra** was no longer mere reverence for a distant deity, but a proclamation of the 'Royal Persona' that had absorbed the divine attributes. This shift is what transformed the formula in the vernacular into the Proper Name: **(Pharaon / Firaun)**

Here, the value of **Jan Assmann's** testimony in his book (*From Akhenaten to Moses: Ancient Egypt and Religious Change*) becomes evident. Although he errs in drawing a parallel between Akhenaten's revolution and Mosaic monotheism—by overlooking the explicit deification texts in Meryra's tomb—he precisely documented the 'tool' through which the King executed his self-deification scheme (pp. 52–64). He notes that Akhenaten enforced the **'Spoken Language'** as the official reference (p. 52), which facilitated the collapse of the old genitive and subordinate markers (as confirmed by **Loprieno**, p. 55).

Upon examining the inscriptions on Column B of Huya's Tomb (Page 2) and its associated plates in Norman de Garis Davies' work **(The Rock Tombs of El Amarna, Part III)** – Figure (6) – we observe a visual sequence of three theological segments: **(Ra - Wa - n)**. Here, the phenomenon of 'Phonetic Assimilation' arises due to 'articulatory crowding'; the consonant **(Ayn)** is repeated in two consecutive heavy syllables, **(Ra)** and **(Wa**), making their sequential pronunciation a muscular burden on the larynx during popular chanting. Based on the principle of 'Strong Expiratory Stress' **[Loprieno, p. 55]**, the colloquial tongue tended to reduce this phonetic weight through 'elision' and 'contraction'; the weak **(w)** was dropped, and the two 'Ayn' sounds merged into a single, resonant syllable. Consequently, the pronunciation shifted from (Ra-Wa-n) to the compact linguistic unit **(Ra-Wen)**

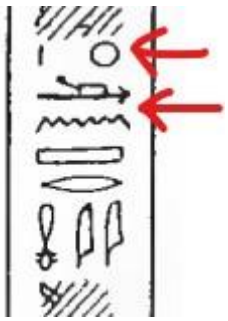


***Figure 6**: Visual arrangement of the phonetic segments (Ra - Wa - n) in the inscriptions of Huya's Tomb – [Davies, Part III, P. 2].*

The red arrows indicate the vertical sequence of the name (Ua-en-Ra) with the (Ra) symbol placed in the lead. This visual ordering—driven by phonetic assimilation and stress—led to the formation of the merged linguistic unit (Ra-Wen), which was historically preserved as the proper name of the tyrant (Pharaon/ Firaun)

Furthermore, Assmann describes the Amarna deity as **'authoritarian and devoid of ethics'** (p. 64), a description inconsistent with true monotheism but perfectly aligned with 'absolute tyranny.' Assmann also clarifies (p. 56) that the reaction of the priests of Amun after Akhenaten was to replace the concept of 'material existence' (**Wen**) with that of the 'transcendent spirit' (**Ba**). This confirms that Akhenaten had effectively succeeded in embodying the deity within his persona, making the pronunciation (**Ra-Wen**) a direct expression of the god's material presence on earth.

This shift in 'Phonetic Intent,' while maintaining the 'Orthographic Rule,' is what fused the theological formula with the attribute of beauty (**Nefer**) — which, according to Loprieno (p. 56), must follow the noun it modifies. Driven by the **'Phonetic Stress'** placed on the initial word (Loprieno, p. 57), these elements merged into the unified linguistic cluster **(Pharaoh / Firaun)**. In the consciousness of his contemporaries, this became a theological phrase meaning: **'The Manifestation of the Beautiful One/Existing God.' This evidence aligns perfectly with the Qur'anic context of the tyrant who claimed divinity, This is in :-**

قال الله تعالى :- (وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهٍ غَيْرِي)

(Firaun said: 'O you nobles! I did not know that you could have any deity other than myself) - (Surah Al-Qasas - "Surah No. 28").

Thus, what **Herodotus** documented and what the **Quranic context** preserved regarding the name 'Pharaoh' as a **Proper Noun** is nothing but the historical documentation of the 'Royal Persona' that absorbed divine attributes and forged them into a single phonetic mold, transforming a functional title into a Proper Name that encapsulates the most extreme form of self-deification.

https://dn710200.ca.archive.org/0/items/the-rock-tombs-of-el-amarna-part-i-the-tomb-of-meryra/the-rock-tombs-of-el-amarna-part-i-the-tomb-of-meryra.pdf

https://ia801308.us.archive.org/17/items/cu31924020525360/cu31924020525360.pdf

https://theswissbay.ch/pdf/Books/Linguistics/Mega%20linguistics%20pack/Afro-Asiatic/Egyptian/Egyptian%2C%20Ancient%20%28Loprieno%29.pdf

https://www.academia.edu/36750715/_Assmann_Jan_From_Akhenaten_to_Moses_ancient

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- **There are well-known Egyptian names that underwent this liquefaction when they were translated into Hebrew or Greek, such as:**

The name of the king **"Ra-mes-su"** became **"Ramses"** (the letter **'ayn'** was dropped from "Ra" in the Greek pronunciation).

The name of the city "Pi-Ra-mes" became "Ramesses" with a change in the pronunciation of the guttural letters.

> **Reference:** The abbreviated names were found in the **Turin Papyrus and in the studies of the scholar Alan Gardiner**, who noted that foreigners (including the Israelites) tended to pronounce the

abbreviated versions of Egyptian names, as stated in his book **"Egypt of the Pharaohs"**.

The Final Synthesis: The Birth of "(Pharaon / Firaun)" through Phonetic Compression :-

After establishing these global linguistic laws of phonetic erosion, we can now apply them directly to Akhenaten's complex coronation name: **(Nefer-kheperu-re-wa-en-re)**. This reveals a natural transformation into the term "**(Pharaon / Firaun)**" through the following stages :-

- **1. The Elimination of the Initial Syllable:**
  In line with the phenomenon of **Apheresis** documented by **Loprieno** and **Erman**, the initial **'N'** of (**N**efer) was dropped in popular speech to facilitate pronunciation. This left the prominent phonetic core: (**Fer/Pher**).

- **2. The Erosion of the Middle Syllable (Kheperu):**
  The middle segment (**kheperu**) – represented by the scarab or beetle symbol meaning "becoming" – was systematically omitted in oral usage. This was due to the phonetic complexity of the guttural **"kh"** sound, which, as **Erman** noted, tended to soften or disappear in the Late Egyptian era. Consequently, the general public favored the most resonant syllables, bypassing the intricate middle components.

- **3. The Phonetic Condensation:-**

By shedding the weak initial "N" and the heavy middle "kh" sounds, the long royal name underwent a "hypocoristic" shortening (a common New Kingdom practice of abbreviating long names).

The remaining acoustic structure converged into: (Pher-Ra-Wen)

This condensed phonetic signature—**Pher-Ra-Wen**—is the direct linguistic ancestor of the term **"(Pharaon / Firaun)."**

Third : Herodotus' Testimony – "Phara-on" as a Proper Name and the Memory of a Hated King

The testimony of the Greek historian Herodotus (5th century BCE) serves as decisive historical evidence that "Pharaoh" was originally a **Proper Noun** belonging to a specific individual, rather than a general royal title. This is documented in his foundational work, *The Histories* (Ἱστορίαι), specifically in Book II, titled *Euterpe*.

1. Systematic Usage of "King" as a Title vs. "(Pharaon / Firaun)" as a Name (Book II, Chapter 100):

Herodotus confirms that the functional title for Egypt's rulers was "King" (Greek: *Basileus*). In Book II, Chapter 100, he mentions that the priests read him a list of **330 Kings** (*Basileis*). This systematic use of the term "King" to describe hundreds of rulers proves that "**(Pharaon / Firaun)**" was not a general royal title in the Egyptian oral tradition conveyed to Herodotus. Had "**(Pharaon / Firaun)**" been a generic title (as claimed regarding its origin from *Per-Aa*), he would have recorded it as such and used it as a functional title for all kings, instead of employing standard Greek monarchical terminology.

2. What Herodotus Heard: The Name "Pheron" (Φερων) and the "Nu" of the Nominative Case:

In Paragraph 111, Herodotus explicitly identifies a successor to the throne by the name **"Pheron" (Φερων)**. The linguistic significance of this documentation is revealed in the following:

- **Grammatical Rule:** In Ancient Greek, masculine proper nouns typically end with the letter **Sigma (ς)** in the nominative case. Herodotus followed this rule throughout his book, writing, for example, **Cheops** (Paragraph 124) and **Sesostris** (Paragraph 111).
- **The "Nu" (ν) Fingerprint:** Herodotus recorded the name of the outcast king (*Pheron*) with an explicit **Nu (ν)** at the end, while in the **Nominative case**. Since Greek grammar does not add a *Nu* to the end of a nominative noun unless it is an inherent part of the word's root and phonetic structure, this confirms beyond doubt that Herodotus was capturing a fixed Egyptian "phonetic resonance" ending in *N* (which corresponds to the

pronunciation of the **"Wa-en-Re"** segment in Akhenaten's throne name). This *Nu* serves as a living phonetic testimony that defies grammatical reinterpretation. Herodotus's ear recognized that this specific name possessed an original *N* that did not succumb to standard Greek declension, proving that "**(Pharaon / Firaun)**" is a proper name and not a corruption of the title *Per-Aa*, which lacks an *N* in its original form.

3. Oral Tradition vs. Official Records:

While subsequent kings struck Akhenaten's name from official records (*Damnatio Memoriae*)—and we only came to know him after the discovery of the Amarna ruins—his name endured in the people's oral memory as a **"central figure of a folk tale."** Herodotus did not retrieve the name "Pheron" from a dry "king list," but from the "tales of the people" who preserved the original pronunciation **(Pher-A-On)** stripped of its official identity. In linguistics, names transmitted via oral tradition often retain their original phonetic resonance with greater accuracy than those fossilized in official royal lists.

4. Correspondence with Akhenaten's Persona:

The folk tales heard by Herodotus described "Pheron" as a king characterized by arrogance who brought disasters upon his country. This perfectly aligns with the historical Egyptian view of Akhenaten as a "heretic/outcast" king responsible for the collapse of the empire and the loss of Egyptian territories in the Levant.

Conclusion:

The testimony of Herodotus proves that "**(Pharaon / Firaun)**" is the phonetic proper name that survived in the oral memory of Egyptians for the outcast king, Akhenaten. It confirms that the "N" recorded by Herodotus is the original fingerprint of the throne name (*Wa-en-Re*), not a late linguistic corruption or a grammatical addition. Furthermore, the claim that the "N" is a Greek addition ignores its consistent and stable appearance in Arabic (**Firaun - فرعون**) and Aramaic (**Par-on**). This cross-linguistic consensus proves that the "N" is an authentic Egyptian phonetic signature that imposed itself on the historian's ear.

http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Herodotus/2b*.html

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Fourth: Field Examination of the Boundary Stelae: (Per-Aa) as an Administrative Institution Outside the Cartouche :

In this section, I demonstrate that the term "Per-aa" in the Amarna texts was not a title, through a logical linguistic analysis of the boundary stelas of Akhetaten cited in Norman Davies's *The Rock Tombs of El Amarna, Part V*. "Per-aa" was used to refer to the royal institution or administrative position, not as a title by which the king was addressed.

1. Royal Documentation (Cartouches):

Examination of the Akhetaten Boundary Stelae reveals a clear protocol distinction: Akhenaten's throne name **(Nefer-kheperu-Re)** was enclosed within 'Royal Cartouches' as his 'Personal Identity.' In contrast, the term **(Per-Aa)** was strictly written outside the cartouche as an administrative designation for the 'Royal Station.' This proves that while the cartouche served as a 'Sacred Boundary' protecting the King's personal persona, **(Per-Aa)** remained merely an address for the premises and was never part of the 'Royal Titulary' during the Amarna period.

Scholarly claims that **(Per-Aa**) became a royal title in the 18th Dynasty based on 'internal letters' are inaccurate; the term functioned as a 'formal address to the institution'—analogous to 'The Sublime Porte'—rather than a personal title. This is evidenced by its complete absence from international correspondence, which instead used the phonetic name **(Naphu-re)**. True titularity of **(Per-Aa)** appeared only during the hybrid **21st Dynasty** and evolved under the **22nd Dynasty**, which placed it inside the cartouche for the first time. This 'foreign innovation' originated from rulers unfamiliar with Egyptian protocol who confused the 'institution's name' with the 'King's title.' Consequently, **this later external understanding must not be projected onto the story of Pharaoh and Moses, which concerns a king of Egyptian origin, as evidenced by:**

- **National Security Doctrine (Hyksos Complex):** The King's concern in **(Exodus 1: 9-10)** reflects a purely Egyptian mindset viewing foreigners as a "fifth column."
- **The Term "His People":** In **(Exodus 1: 9)**, "he said to his people" refers to the Egyptians, confirming his ethnic authenticity.

- **Mobilization :** Building supply cities requires an iron-fisted central administration and the ability to "conscript" labor, a hallmark of the powerful 18th Dynasty kings.

2. Logical Linguistic Analysis (The Rock Tombs of El Amarna, Part V):

- **Sovereign Ownership (Page 29):** King Akhenaten states: *"The land of Akhetaten... it belongs to Pr-ʿ3 (L.P.H)."* The original text refers to the Royal Institution or the Court; meaning the land is the property of the "Central Monarchy" (The Crown) and is not the private property of individuals or other deities.
- **Institutional Construction (Page 30):** The King states: *"I will make for myself the palace of Pr-ʿ3 (L.P.H)"* (which Davies translated as *Pharaoh*). However, the phrasing proves that *(Pr-ʿ3)* is an "entity" or an "institution" (similar to *The White House*). It is linguistically illogical for the King to refer to himself by a functional title in a sentence describing the construction of a headquarters for his authority (as if saying: "I will build for myself my own palace"). Logically, Akhenaten (the person) is building a headquarters for the sovereignty of the Royal Institution (The Court).
- **Legal Guardianship and Pronoun Separation (Page 32):** The King shifts from the first-person pronoun *"my heart"* when speaking of his emotions, to the term *(Pr-ʿ3)* when discussing the legal protection of his family: *"As my heart is happy in the Queen and her children... may it be granted that Nefertiti... grow aged being in the hand of Pr-ʿ3."* This transition proves that *(Pr-ʿ3)* is the administrative and legal domain of the state, not an alternative title for the King. Had it been his direct title, he would have said *"in my hand."* Instead, he used the institutional name to confirm that the Queen and daughters are under the protection of "The Crown" or "The Royal Station" as an official entity. Furthermore, when Egyptian kings referred to themselves in the third person, they typically used their names inside a **Cartouche** or the **"Horus"** title, which he did not do with *(Pr-ʿ3)*.
- **The Institutional Subject (Pages 33, 34):** When the texts describe *(Pr-ʿ3)* as *"inspecting the mountain tablets,"* stating: *"Pr-ʿ3 (L.P.H) stood, mounted on a great chariot... inspecting the tablets of the Aten."* The texts attribute the action to the sovereign entity (the legal institution). This is

exactly as it is said in modern times: *"The Kremlin signed the treaty"* or *"The Presidency issued the statement."* The actor is the individual (the King), but the title used is the designation of the institution itself.

Conclusion:
The King contemporary to Moses was an Egyptian king from the era of power (18th Dynasty), which never knew (**Per-Aa**) as a title. The "invented title" (**Pharaoh/Phara-oh**) is a late foreign administrative innovation and should not be projected onto "**Pharaoh**," preserved as a personal proper name in the Quranic oral tradition and by Herodotus (Akhenaten phonetically).

https://dn710608.ca.archive.org/0/items/cu31924020525386/cu31924020525386.pdf

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Fifth. Methodological Separation between '(Pharaon / Firaun)' (The Phonetic Name) and 'Pr-ʿ3' (The Administrative Institution) – Comparative Cuneiform Analysis

1. Cuneiform evidence and deconstruction of the phonetic identity of Akhenaten (14th century BC):

The Amarna correspondence, written in Cuneiform, provides conclusive evidence that (**Per-Aa / بر-عا**), meaning "The Great House," was not an internationally recognized title for the ruler of Egypt. While 382 letters are entirely devoid of this term as a title, the kings of the ancient world meticulously documented Akhenaten's personal name—his throne name (**Nefer-kheperu-Re Wa-en-Re**)—through a precise and abbreviated phonetic transliteration.

- **Direct Cuneiform Evidence:**
  As recorded in the **Cuneiform Digital Library Initiative (CDLI)**, specifically in record no. **270888** for letter **EA 9**, the opening address in

the first line reads:
(a-na ni-ip-hu-ur-ru-ri-ia lugal kur mi-is-ri-i)

https://cdli.earth/artifacts/270888/reader/50018

- This evidence appears consistently and systematically across the correspondence from the King of Babylon (see Amarna Letters **EA 8, EA 9, and EA 11** in *The Amarna Letters* by William L. Moran, 1992, pages **16, 18, and 21** respectively), where the ruler of Egypt is invariably addressed by his personal throne name, **Nap-hu-ru-ri-ya**. This repetition confirms that this pronunciation was the "standardized norm" used by the Babylonians to address Akhenaten, rather than a mere incidental occurrence in a single letter.

Linguistic Analysis of the Line:

- **[ni-ip-hu-ur-ru-ri-ia]:** This represents the phonetic transliteration of the royal throne name after its abbreviation (**Nefer-kheperu-re**). It clearly exhibits what is known in linguistics as **"Laryngeal Substitution"**; since the Akkadian Cuneiform system lacked the Egyptian "Kh" (ḫ), the scribe substituted it with a "H" or a soft (ḫ) sound. Thus, the name was pronounced as **Naphururiya** (or the abbreviated **Naphu-re**).
- **[lugal]:** The Cuneiform logogram for "King," the official functional title used in international diplomacy.
- **[kur mi-is-ri-i]:** Meaning "The Land of Egypt."

2. Linguistic Comparison: The Authentic '(Pharaon / Firaun)' Path vs. The Late Assyrian 'Phara-oh' Path

The research reveals two distinct phonetic paths that caused confusion in modern historiography:

A-The Amarna Path (The Origin of "Pharaon / Firaun"): When examining the Cuneiform phonetic pronunciation of Akhenaten's throne name—(ni-ip-hu-re) or (Naphu-re), which is the abbreviated form of (ni-ip-hu-ur-ru-ri-ia) or (Nefer-kheperu-re), articulated as "Nafu-huru-riya"—it is closer to the word "Firaun" in Aramaic and Arabic, and to "Pheron" in Herodotus, and distant from the word (Pr-ʿ3), for the following reasons:

Absence of the Pharyngeal 'Ayn': The word "Firaun" in its classical Arabic pronunciation (as well as in Aramaic and Greek "Pheron") completely lacks the heavy pharyngeal 'Ayn sound (ʿ3) originally present in the written term (Pr-ʿ3). This radical phonetic discrepancy proves that the Arabic word "Firaun" was not derived from the original written form *Pr-ʿ3* (Per-Aa).

Phonetic Weight and Fluency: When pronouncing the Cuneiform sound for Akhenaten's name, "Na-phur-Ra," quickly, the sound "phur-Ra" or "phur-Oh" easily emerges (FRA). This phonetic weight (emphasizing the "phur-Ra" segment) produces a musicality that almost perfectly matches **"Pharaon / Firaun"** whereas pronouncing "Pi-ir-'u" (*Pr-ʿ3*), which is heavy due to the pharyngeal 'Ayn sound, sounds like a completely different word to the non-specialist ear.

The Consonant Fingerprint and Phonetic Distance: The documented cuneiform pronunciation begins with an **(N)** and contains the P/B (which shifted to F in Semitic languages). Nevertheless, it must be scientifically acknowledged that a phonetic distance exists between the written cuneiform pronunciation **(Naphururiya)** and the Arabic pronunciation **(Firaun/Pharaon)**; **the former ends in "ya" , while the latter ends in an "n" .** The scientific explanation for this distance is that Babylonian scribes were restricted by their own Akkadian linguistic rules. By **"wetting"** the endings adding the 'ya' suffix they created a phonetic distortion that failed to capture the authentic, original Egyptian nasal sound **(Wa-en-re)**. This "scribal deficiency" means the cuneiform script recorded a **formalized foreign approximation**, whereas the Arabic (Firaun), Aramaic, and Herodotus trajectories followed the **authentic Egyptian oral tradition**. This oral path was not bound by cuneiform scribal constraints, allowing it to preserve the final **"N"** completely. This confirms that the **"N"** is the original Egyptian component, which aligns perfectly with the consonant structure of **"Pharaon"** as a personal proper name.

B-The Late Assyrian Path (The Corruption of "Phara-oh"): In the records of the Late Assyrian Empire (7th century BCE), the administrative term (Pr-ʿ3) was transliterated as Pir-’u or Pa-ra-u *(Source: Chicago Assyrian Dictionary, Vol. 12)*. This late pronunciation is the closest to the Hebrew Par'o and the English Pharaoh, and is derived solely from the institutional designation which inherently lacks the "N".

3. Linguistic and Historical Results:

Result I: The King of Babylon used the title (**King - Lugal**) followed by the throne name as a "**Proper Name**," proving that (**Per-Aa**) remained an internal administrative designation and was not a title for international sovereignty at that time .

Result II: A structural correspondence occurred between the abbreviated cuneiform pronunciation of Akhenaten's throne name (**Naphu-Re**) and "**Firaun**" as a result of the **"R-dropping"** phenomenon (well-known in Late Egyptian phonology) in Late Egyptian pronunciation, which transformed (**Naphu-re-on**) into (**Firaun - فرعون**).

Result III: The survival of the **"N"** in international forms (**Aramaic, Arabic, and Herodotus's testimony**) proves that **"Pharaon - فرعون" is the personal proper name** designated for Akhenaten, whereas (Per-Aa) remained the written designation for the administrative institution.

Result IV Independence and Authenticity of the Semitic Phonetic Trajectory (Arabic and Aramaic): The presence of the **"N" in the Semitic trajectory** (Aramaic and Arabic) compared to its absence in the cuneiform records contemporary to Akhenaten proves that these sources **did not derive their information from foreign scribal records** (Assyrian or Babylonian), which suffered from a systematic phonetic deficiency in capturing original Egyptian nasal endings. Rather, this presence represents a **direct recording of the "acoustic reality"** spoken in Egypt during that era. This linguistic independence confirms that the narratives preserving the "N" (such as the Quran and Aramaic traditions) are **authentic, original accounts** that were not influenced by the later distorted pronunciation of (Per-Aa) nor by the Hellenistic confusion. This reinforces the historical reality of the narrative as belonging to the **era of the "Proper Name" (the 18th Dynasty)**.

4. Final Conclusion: Decoding the Hebrew Confusion:

The phonetic similarity between (Per-Aa) and the cuneiform pronunciation of the throne name (Naphu-Re) led to a **conflation of understanding** for the Jews during the Babylonian Exile and the

subsequent Ptolemaic rule over Palestine. Upon hearing the Late Assyrian pronunciation (**Pir'u/Phara-o**), and being influenced by Greek phonology during the Hellenistic period, they assumed both terms were identical. When the Old Testament was rewritten (the Septuagint translation), they adopted this confusion, **generalized the term as a title** for all kings of Egypt, and subsequently **lost the terminal letter "N."**

Meanwhile, the survival of the name **"Pharaon" (with the "N")** in Aramaic and the Holy Quran is attributed to the existence of a linguistic trajectory that **adhered to the original phonetic source** and remained untainted by the Septuagint translation. The presence of the pronunciation "Pharaon" as a **specific individual** in the Quran and in Herodotus's records confirms that the **narrative is factual**, and that the reference is to a **specific proper name** of a particular individual (**Akhenaten**), rather than a general administrative title.

Sixth: Resolving the Phonetic Discrepancy of the 'Nefer' Prefix in Amarna Chants vs. International Attestation:-

A crucial linguistic question arises regarding the choral chant recorded in the tomb of **Meryra I**, where the king is addressed by the abbreviated name **(Ra-en-Ua / Ra-Wen)** without the initial **'Nefer'** segment.

However, **N. de G. Davies** (*The Rock Tombs of El Amarna, Part IV, p. 30*) provides definitive archaeological proof of the phonetic origin of the name **(Pharaon / Firaun)**. He documents how Akhenaten's throne name was fragmented into independent phonetic units used as 'Proper Names' for the king in liturgical texts, as seen in the following:

The First Segment (Nefer - The Prefix):

> *"...who lives in Truth, Lord of the Two Lands, '**Nefer-kheperu-ra**', the living Sun for all mankind, by whose beauty there is health."* (Davies, p. 30, line 4).

The Second Segment (Wa-en - The Nasal Nasal Core):

*"...with daily rations as one whom '**Ua-en-ra**' [Ra-Wen], light of every man, has made."* (Davies, p. 30, line 6).

This documentation confirms that the segments **(Nefer-kheperu-ra)** and **(Ua-en-ra)** were not treated as a monolithic block, but as **'Independent Phonetic Identifiers'**. The transition from these two liturgical segments into the consolidated proper noun **(Pharaon / Phara-on)** occurred through a natural process of **'Phonetic Synthesis'**:

1. The popular ear captured the **'Nefer' (Phar)** prefix from the first segment.
2. It merged it with the **'Wa-en' (On)** core from the second segment, which functioned as the king's specific proper name in prayers (as the creator of sustenance).
3. The result was the inevitable proper name **(Ph-Ra-On)**, which preserved the **'Terminal Nun (n)'** that is entirely absent in the administrative title (Pr-ʿ3).

The absence of the 'F' in certain local chants (such as Meryra's tomb) was a **'Scribal and Liturgical'** phenomenon associated with the nature of the Atenist creed and does not imply the disappearance of the 'F' sound from the daily spoken vernacular. This is proven through the following pillars:

1. The Context of Divine Consecration and Rhythmic Necessity:
The inscriptions in the Amarna tombs are not merely administrative records; they are **chants and prayers** intended to consecrate the doctrine of the deity's manifestation in the King. In this specific religious context, the focus was shifted entirely toward the **'Theological Core'** of the name (**Ra-Wen** / Ra is the One). To serve the **rhythmic requirements** of the chant, the prefix **'Nefer'** was omitted **'in writing'** to allow the divine name to dominate the liturgical scene. The chanter here is not enumerating attributes but is declaring a divine essence (**Ra-Wen**).

2. Cuneiform Evidence as a Phonetic Benchmark (The Spoken Truth):
Conclusive proof that the **'Nefer'** segment remained an integral part of the **articulated phonetic identity** is found in the international Amarna correspondence (e.g., **EA 9**). While local chants inside the tombs abbreviated the name, the Babylonian monarchs meticulously documented it phonetically as **(Naphu-re-ia)**. The presence of the segment **(Naphu)**—the phonetic equivalent

of **(Nefer)**—proves that the **'F/Ph'** sound was a non-negotiable pillar of the official and vernacular spoken name. Its absence in tomb inscriptions was merely a **'liturgical scribal choice'** to center the focus on **'Ra'**.

3. The Law of 'Honorific Transposition' and the Prosthetic Sound: Linguistically, visual precedence was granted to the symbol of the deity **(Ra)** in the inscription. In the **popular spoken vernacular**, the **'Nefer'** prefix functioned as a **'Prosthetic sound'**—a light, essential introductory breath that served as the 'phonetic key' to the name. While Egyptians certainly articulated it in their daily speech, it was lost in the texts of prayers where the primary driver was the 'theological devotion' to the divine essence (**Ra-Wen**).

Conclusion: The term **(Pharaon / Firaun)** is the final phonetic result that merged the **'Spoken Introductory Prefix' (Nefer/Naphu)** with the **'Vernacular Nasal Core' (Ra-Wen)**. This synthesis produced the complete structure (**Ph-Ra-On**), confirming that both the **'F'** and the **'N'** are authentic signatures in Akhenaten's name, while (Pr-ʿ3) is an administrative title by which the name was never spoken

https://dn721800.ca.archive.org/0/items/rocktombsofelama16davi/rocktombsofelama16davi.pdf

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Seventh: Traditional Scholarship’s View on the Term’s Emergence During Akhenaten’s Reign

Traditional Egyptological theory holds that the term (*Pr-ʿ3 / Per-aa*), which originally denoted the "Great House" as an administrative entity or royal palace, underwent a semantic shift to refer to the monarch's person during the mid-18th Dynasty. Academic consensus identifies the Amarna period (Akhenaten’s reign, c. 1353–1336 BCE) as the definitive documented starting point for this shift. Scholars cite correspondence addressed to Akhenaten as some of the earliest evidence for the use of this term as a royal title, rather than its traditional function as an architectural or institutional reference.

Eighth : Refuting the theory of (Pr-Aa) and the Linguistic Proof of the "Phara-on" Proper Name

The academic attempt to link the term (*Per-Aa*), meaning "Great House," to the word "Pharaoh" relies on late linguistic inferences and Coptic pronunciations (*P-R-O*), as proposed by Alan Gardiner and others. However, this theory is fundamentally flawed, ignoring crucial archaeological, linguistic, and historical facts. The following points dismantle this traditional link:

1. The "N" Dilemma and the Failure of the (Pr-ꜥ) Etymology:

The Ancient Egyptian term (Pr-ꜥ) ends with the pharyngeal "Ayin" sound and lacks the letter "N" entirely. The claim that "N" was added later is an assumption lacking archaeological evidence. Linguistic reality proves that the "N" is an authentic phonetic imprint of the segment (**Wa-en**) within Akhenaten's throne name. This "N" was preserved as part of a **proper noun** in Aramaic and Arabic memory, as well as in the writings of Herodotus, whereas it was lost in Hebrew due to a different linguistic trajectory.

2. Refuting the Traditional Path: The Confusion Between "Name" and "Title" and the Protocol Breakdown:

Traditionalists analyze a "distorted path" resulting from the ignorance of non-Egyptian rulers:

- **The Origin of Deviation (Foreign Rulers' Ignorance):** The distortion began when rulers of non-Egyptian origins (such as the Libyans in the late periods, followed by Assyrians and Persians) failed to grasp the institutional meaning of (*Per-Aa*) as "Palace" or "Court," mistakenly assuming it was a personal title for the King. This external misunderstanding "molded" the term into a forced title, which later seeped into the **Coptic language** and Assyrian records as (*Pir'u/Pharao*), lacking the "N."
- **The Fallacy of the Coptic Inference:** Relying on Coptic pronunciation (as Gardiner does) is, in fact, a reliance on a stage of "linguistic decay"

under the weight of foreign influence, rather than the authentic Egyptian language of the New Kingdom era.

- **Assyrian-Hebrew Confusion (Babylonian Exile):** The Hebrew scribes' adoption of the pronunciation (*Pharaoh*) was a direct result of their contact with the Assyrians during the Babylonian Exile. They heard the "distorted title" (which has no "N") and conflated it with the "Proper Name" (Pharaoh) held in their historical memory. This **forced generalization** led to the loss of the "N" in the Hebrew and late Greek versions.
- **The Authentic Path (The Enduring "N"):** In contrast, the phonetic path of **"Pharaoh/Proper Name"** (derived from *Nefer-Re-On*) remained preserved in Arabic, Aramaic, and Herodotus's records. This oral path was untainted by the administrative distortions of foreign bureaucracies.

Conclusion: Proponents of the traditional theory are searching for a king with a title (Pharao/Title), whereas historical and Quranic reality speaks of a king named (Pharaon/Proper Name). This distinction proves that the "N" is not a Semitic addition, but rather the "Egyptian origin" lost in Coptic, Assyrian, and Hebrew due to the severance of knowledge regarding the correct royal protocol.

3. Phonetic Erosion vs. Artificial Expansion:

According to the laws of historical linguistics (Linguistic Economy), words tend toward reduction, not expansion. It is linguistically impossible for the short term (*Per-Aa*) to expand into the longer **"Pha-ra-on"** by adding a terminal "N." Conversely, it is perfectly logical for Akhenaten's long throne name (*Nefer-kheperu-re Wa-en-re*) to undergo **Phonetic Erosion**, where peripheral syllables and the final "R" drop (*R-dropping*), leaving the core structure: **(Ph-r-a-on- فرعون)**.

4. The Fatal Anachronism: Pharaoh in the Era of Prophet Abraham:

The use of "Pharaoh" as a title in the story of Abraham **(Genesis 12: 15-20)** is definitive proof against the (*Per-Aa*) theory. Historically, (*Per-Aa*) did not become a royal title until the New Kingdom, centuries after Abraham. This confirms that late scribes committed a systematic **Anachronism**, retroactively projecting a "distorted administrative title" they knew from the Assyrians onto an ancient "Proper Name," thus misleading researchers who continued to search for a *Title* (*Phara-o*) in the era of a *Proper Name* **(Pharaon / Firaun)**.

5. Methodological Superiority of "Hearing" (Herodotus) over "Reading" (The Septuagint):

Unlike the Hebrew scribes who relied on reading and translating ancient texts, Herodotus (5th Century BCE) relied on **direct hearing** from Egyptians. Since his ear captured the "N" and explicitly recorded it as **Pheron (Φερων)**—using the Greek **nominative "Nu"** which grammatically prohibits an added "N"—this proves that the "N" was the authentic Egyptian phonetic reality. Its disappearance in Hebrew was a result of "Forced Phonetic Alignment" to match the late administrative title.

Conclusion:

The failure to identify "Pharaoh" historically stems from searching in the wrong direction—tracking a distorted administrative title (*Per-Aa/Phara-o*) from late eras, while ignoring the phonetic **Proper Name** (Pharaon*/Akhenaten*) documented in the Amarna Letters, Herodotus, and the Quran. Restoring the "N" to its place as part of a proper name bridges the gap and confirms that **Akhenaten** is the historical figure behind the name "**(Pharaon / Firaun)**"

Conclusion: The Definitive Verdict on the Identity of Pharaoh/ Pharaon

In conclusion, this research establishes a decisive historical and linguistic paradigm: "Pharaoh" is a personal proper name, not a generic title. The evidence presented demonstrates that this name is not derived from the administrative term (*Pr-aa* / Per-aa); rather, they represent two distinct linguistic and historical paths belonging to different eras and functions.

1. The Enduring "N" as an Authentic Identity Fingerprint:
The evidence proves that Akhenaten's unique coronation name (**Nefer-kheperu-re Wa-en-re**) is the only phonetic source among all ancient Egyptian royal names that structurally aligns with the phonetic structure of the word **"Pharaoh" (Firaun)** as preserved in **Arabic and Aramaic**, and as recorded by **Herodotus** (in the form **Pheron**, with the Greek nominative "Nu"). This pronunciation represents the "linguistic fossil" that preserved the original "N"

resulting from the (*Wa-en*) segment and the phonetic erosion of the prefix (*Nefer*).

2. The Divergent Paths: The Authentic "Pharaoh" vs. the Distorted "Phara-o":

This research reveals a deliberate phonetic gap between two different traditions:

- **The Authentic Path (Pharaon / Firaun):** Preserved in Arabic, Aramaic, and the early Greek records of Herodotus. This path remained faithful to the original phonetic proper name, retaining the terminal "N."
- **The Distorted Path (Phara-o/Pharaoh):** Found in **English and Hebrew**. This distortion arose from these languages relying on the administrative institutional label (*Per-aa*), which late Assyrian scribes (7th century BCE)—ignorant of original Egyptian protocols—transliterated as (*Pir'u* or *Pa-ra-u*). This pronunciation inherently lacks the "N." Hebrew scribes subsequently adopted and generalized this distorted administrative term as a universal title due to a disconnect from authentic Egyptian royal traditions.

3. Deciphering the Historical Conflation:

What was long believed to be a general title is, in reality, the enduring phonetic echo of a specific ruler: **Akhenaten**. The research reveals that the transformation of this specific proper name into a general title (*Phara-o*) was the result of a process of **"Forced Phonetic Alignment"** and scribal corruption committed by translators and Hebrew scribes in later eras. This was exacerbated by the ignorance of foreign rulers of Egypt (Libyans, Assyrians, and Persians) regarding the institutional meaning of (*Per-aa*), leading to the loss of the "N" in Western and Hebrew traditions while it remained a witness in the Arabic and Aramaic traditions.

Final Result:

By restoring the "N" to its proper place and distinguishing between **(Pharaon / Firaun) (The Proper Name with the 'N')** and

"Phara-o" (The Distorted Title without the 'N'), the gap between ancient Egyptian records and Semitic memory is bridged. It is thus confirmed that the synchronization between the unique phonetic signature of Akhenaten's name and the historical descriptions establishes him as the true historical figure behind the name (Pharaon / Firaun - فرعون)

"Furthermore, this phonetic signature establishes a definitive foundation for examining the striking correspondence between the (Pharaon / Firaun) of the Holy Quran and the established historical facts of Akhenaten's reign. This convergence will be further explored in a forthcoming specialized study analyzing shared historical events. By restoring the 'Nun' to its rightful place and distinguishing the authentic '(Pharaon / Firaun)' (Arabic/Aramaic/Herodotus) from the distorted 'Phara-o' (Hebrew/English), the final gap between ancient Egyptian records and Semitic memory is bridged, confirming that Akhenaten is the historical figure behind the name."

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1- Leprohon, Ronald J. (2013). *The Great Name: Ancient Egyptian Royal Titulary*. Edited by Denise M. Doxey. Atlanta: Society of Biblical Literature.

- **Key Evidence:** *Establishes the political and religious primacy of the "Coronation Name" (Prenomen) as the unique identifier of the king's consecrated identity within the cartouche.*

2- Von Beckerath, Jürgen. (1999). *Handbuch der ägyptischen Königsnamen*. 2nd ed. Mainz am Rhein: Verlag Philipp von Zabern.

- **Key Evidence:** *A comprehensive survey of all documented Egyptian monarchs, proving that Akhenaten's name (Nefer-kheperu-re Wa-en-re) is the only one in history to encompass the full phonetic cluster of the word "(Pharaon / Firaun).*

3- Loprieno, Antonio. (1995). *Ancient Egyptian: A Linguistic Introduction*. Cambridge: Cambridge University Press.

- **Phonological changes and the "Asyut" model (pp. 38, 40, 41, 43):** *Explains the "Lenition" of glides and the phonetic erosion of long names into compact forms (e.g., http:/ S3jw.t j > Asyut).*
- **Morphological evolution (Synthetic to Analytic) (pp. 51-55):** *Documents the loss of case markers (Genitive -i*) and the shift from "Indirect Genitive" (Dependency) to "Direct Juxtaposition" (Sovereignty).
- **Nominal Syntax and Identifying Sentences (pp. 56, 57, 103-106):** *Explains the "Identifying Sentence" (ntk Hrw) and the "Stress Shift" in compound nouns, which justifies the phonetic focalization of "Ra" in "Ra-Wen."*
- **Syntactic conversion (pp. 183, 184):** *Validates the "Functional Reinterpretation" of verbal patterns into "Noun Phrases" (Lexemes)*

4- Erman, Adolf. (1894). *Egyptian Grammar: With Table of Signs, Bibliography, Exercises for Reading and Glossary*. Translated by James Henry Breasted. London: Williams and Noble. (Original work published in German as *Neuaegyptische Grammatik*)

Key Evidence from Erman (pp. 8-23):

- **The "N" Neglection (Section 55, p. 21):** *Documents the phonetic instability of the initial 'N' in the word (nfr - Nefer), which supports the transition from "Nefer" to "Fer" in spoken language.*
- **The Dissolution of Gutturals (Sections 21, 29, 30; pp. 8-10):** *Records the "liquefaction" of laryngeal sounds (ḫ) and the loss of the 'Aleph' (3) due to verbal abbreviation and orthographic arbitrariness.*
- **The Final Consonant Rule (Section 60, p. 23):** *Establishes the linguistic tendency of the Egyptian tongue to emphasize the final consonant of a syllable while neglecting the preceding weak elements, explaining the condensation of "Wa-en-Ra" into a compact resonance*

5- Gesenius, Wilhelm. (1910). *Gesenius' Hebrew Grammar*. Edited and enlarged by E. Kautzsch. Revised by A. E. Cowley. 2nd English ed. Oxford: Clarendon Press.

Key Evidence from Gesenius (pp. 30, 66-67):

- **Phonetic Weakness of 'Nun' (§ 5 d, p. 30):** *Classifies the letter 'Nun' as a 'Liquid' consonant characterized by extreme phonetic instability, making it prone to being dropped in speech.*
- **The Initial 'Nun' Omission (§ 66, p. 66):** *Establishes the linguistic law of "Initial Nûn" dropping to facilitate pronunciation (Apheresis), explaining the transition from "Nefer" to "Fer."*
- **The Case of (Anp > Af) (§ 19.2, p. 67):** *Provides a comparative Semitic model for the total loss of 'Nun' in nouns (e.g., Arabic 'Anp' to Hebrew 'Af'), mirroring the phonetic erosion of the Egyptian name into the core resonance of "(Pharaon/Firaun).*

6- Davies, N. de G. (1908). *The Rock Tombs of El Amarna, Part V: Smaller Tombs and Boundary Stelae*. London: Egypt Exploration Fund.

- **Institutional vs. Personal Title Analysis (pp. 29, 30, 32, 33, 34):Sovereign Ownership (p. 29):** *Analyzes the phrase "The land... belongs to Pr-ʿ3," proving that (Pr-ʿ3) refers to the "Crown" or the "Central Monarchy" as an institution of ownership, not as a personal name for the king.***Institutional Construction (p. 30):** *Refutes the functional title theory through the phrase "I will make for myself the palace of Pr-ʿ3," demonstrating that the king (the person) is building a headquarters for the Royal Institution (the entity).***Legal Guardianship (p. 32):** *Deconstructs the transition from the first-person pronoun ("my heart") to the institutional term (Pr-ʿ3) regarding the protection of the Queen and daughters ("in the hand of Pr-ʿ3"), confirming that Pr-ʿ3 represents the administrative and legal domain of the state.***The Institutional Subject (pp. 33, 34):** *Explains the use of (Pr-ʿ3) in official acts (e.g., inspecting the tablets) as a metonymy for the "State" or "The Presidency," similar to modern administrative designations, thereby proving that (Pr-ʿ3) was never a proper name for the king himself during this era.*

7- Davies, N. de G. (1903). *The Rock Tombs of El Amarna, Part I: The Tomb of Meryra*. London: Egypt Exploration Fund.

- **Key Archaeological Evidence (p. 23):** *Documents the primary witness of the "Dancers' Chant," where the king's throne name (Wa-en-Ra) appears abbreviated and liberated from the royal cartouche in spoken context.*

- **Theological Analysis (p. 49):** *Records the high-priest Meryra's hymns addressing the king with divine attributes ("Forms me," "Begets me"), providing the ideological basis for the phonetic fusion of the royal name with the deity*

8- Davies, N. de G. (1905). *The Rock Tombs of El Amarna, Part III: The Tombs of Huya and Ahmes*. London: Egypt Exploration Fund.

- **Visual Evidence (Column B, p. 2;):** *Documents the specific vertical arrangement of the phonetic segments (**Ra - Wa - n**), where the deity's name (Ra) is placed in the lead position as an "identifying subject."*

9- Davies, N. de G. (1906). The Rock Tombs of El Amarna, Part IV: Tombs of Penthu, Mahu, and Others. London: Egypt Exploration Fund.

- **Evidence of Phonetic Segmentation (p. 30):** Documents the definitive witness to the fragmentation of Akhenaten's throne name in liturgical texts.
- **Segmented Titulary Analysis:** Provides the textual contrast between the **"Nefer-kheperu-ra"** segment (line 4) and the **"Ua-en-ra"** segment (line 6) used as independent identifiers. This proves that the phonetic components of **"(Pharaon / Firaun)"** were recognized by the Egyptians as distinct units, facilitating their later synthesis into a consolidated proper name.

10- Dodson, A. (2014). *Amarna Sunrise: Egypt from Golden Age to Age of Heresy*. Cairo: American University in Cairo Press. [pp. 148–170].

- **Key Historical Evidence:** *Documents the "Divine Kingship" of Akhenaten and his radical intervention in reshaping the royal titulary and religious protocols. Dodson provides the historical framework for the king's self-deification, supporting the transition from a "Subjective" to a "Sovereign" phonetic resonance in the royal name (Ra-Wen)*

11-The Holy Qur'an. *Surah Al-Qasas* (The Stories), [28:38].

- **Key Theological Evidence:** *Documents the explicit claim of self-deification made by the figure of Pharaon This scriptural testimony aligns with the linguistic and archaeological findings regarding the transition of the royal name (Ra-Wen) into a "Proper Name" (Pharaon /*

Firaun) that encapsulates the historical peak of monarchical arrogance and the total absorption of divine attributes into the royal persona.

12- Assmann, Jan. (2014). From Akhenaten to Moses: Ancient Egypt and Religious Change. Cairo: American University in Cairo Press.

Key Evidence (pp. 52-64): Documents the "Revolutionary Turn," the enforcement of the "Vernacular/Spoken Language," and the theological shift from "Wen" (Existence) to "Ba" (Spirit) as a reaction to Akhenaten's self-deification.

13- Herodotus. (1998). *The Histories*. Translated by Robin Waterfield. Oxford: Oxford University Press. [Book II, Chapters 100-111].

- **Linguistic and Titular Analysis (Book II, Chapters 100, 111):Systematic Usage of "King" vs. "Proper Name" (Ch. 100):** *Analyzes Herodotus's consistent use of the Greek functional title "Basileus" (King) for the 330 Egyptian rulers. This proves that (Pharaon/Firaun) was not a general royal title in the Egyptian oral tradition conveyed to him; otherwise, he would have recorded it as a functional equivalent to "Basileus" rather than a specific proper name.***The "Nu" (ν) Fingerprint in "Pheron" (Φερων) (Ch. 111):** *Provides a groundbreaking grammatical proof: In Ancient Greek, masculine proper nouns in the nominative case typically end in 'Sigma' (ς), such as Cheops and Sesostris. However, Herodotus recorded the name "Pheron" (Φερων) with an explicit 'Nu' (ν) at the end.***Phonetic Testimony of the Root:** *Since Greek grammar does not append a 'Nu' to nominative nouns unless it is an inherent part of the phonetic root, this documentation serves as a living testimony that Herodotus captured a fixed Egyptian resonance ending in 'N'. This 'N' corresponds to the (Wen) segment in Akhenaten's throne name (Ra-Wen) and confirms that (Pharaon/Firaun) is a Proper Name (Proper Noun) derived from this specific phonetic cluster, and not a corruption of the title (Per-Aa), which lacks the 'N' in its original form*

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